

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Thoughts For the New Year

EDITORIAL

1942 is gone. 1943 begins. The new year might well be one of trepidation and dread. America may have five million soldiers, sailors and marines in foreign lands and waters this year, engaged in a bloody war. Many thousands will not come back and other thousands may be maimed and wounded. In the homeland there will be readjustments, hardships, and in many cases unutterable loneliness and uncertainty about the future. The year will bring many problems, many burdens. How shall we face the new year?

1. Let us face the new year with confidence and faith. God still lives in 1943 and neither circumstances nor man nor devil can separate us from the love of Christ and His care. God will care for His own in 1943. God will still answer prayer, will still give light on the pathway. His grace will still be sufficient to all who put their trust in Him and light will triumph. God is still on the throne. Rejoice in the Lord and take Him your burdens and look forward with confidence for His blessings this year.

2. Face the new year with confession and humility. None of us have been all we ought to have been nor done all we ought to have done in 1942. As we have looked back there are enough blessings to make us glad and enough failures and sins to make us sad. A poet whose name I do not have, illustrated the proper attitude of a Christian toward the sins and fail-

ures of the past as he faces the new year:

"He came to my desk with a quivering lip,
The task was done.
'I want a new sheet, dear teacher,' he said,
'I've spoiled this one.'
I took the sheet so stained and blotted
And gave him a new one all unspotted
And into his tired eyes smiled,
'Do better, now, my child.'

I came to God's throne with a quivering soul,
The year was done.
'Hast thou a new sheet, dear Father,' I said;
'I've spoiled this one.'
In place of the sheet so soiled and blotted
He gave me a new one all unspotted
And into my tired heart smiled,
'Do better, now, my child.'

3. Face 1943 with earnest, definite goals of prayer. I hope to win more souls than any year of my ministry. I ought to enter the new year with that fervent petition in my heart. I shall be praying that God will send victory to the united nations, will put down Hitler and his murderous allies and bring peace to the world in 1943. I shall pray God will especially protect and guide and enlighten our President and Congress and the leaders of our armed forces. I shall pray especially for the great missionary agencies, those who broadcast the

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CAPTAIN NOAH AND HIS WONDERFUL SHIP

BY EVANGELIST JOHN LINTON
Wheaton, Illinois

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

In the sixth and seventh chapters of Genesis we have the Bible record of the flood. There are some men who do not believe the story of the flood, because there are some things about it they do not understand. They have never seen the necessity of the flood, and they have never studied the Bible to discover that necessity. There are other people who do not believe in a universal deluge simply because they do not want to believe it.

"Convince a man against his will, He's of the same opinion still"

so we shall not waste time with those who will not be convinced, and who pursue the ostrich policy of shutting their eyes to facts. Rather would I speak to those of you who recognize that

"Facts are chieftains that winna doon, An' daurna be disputed," who are fair-minded enough to give facts their place, and who leave their minds open to the evident truth.

I shall endeavour to show you that the destruction of the antediluvian world was not the arbitrary decree of a sovereign God,

but a necessary act of justice, rendered imperative by the unutterable degeneracy, and moral corruption of antediluvian civilization.

The Bible record of the flood is supported by a World-wide Tradition existing among many peoples on the earth today, to the effect that away back in pre-historic times a great flood of water deluged the earth. The tradition of the flood is still extant among the North American Indians at our doors.

The scriptural record of the flood is also supported by the Geological Formation of the Earth. The testimony of geologists, some of them wholly sceptical on Scripture, is far more startling than most people imagine, and is proof positive that only upon the hypothesis of a wide-spread deluge, can we account for the vast mud beds filled with sea shells in places far removed from the ocean, and of the huge boulders in different parts of the world, stranded in extraordinary equilibrium. "These vast masses of primitive rocks," says Professor Forbes, "apparently without any great wear and tear of travelling, are deposited upon the bare rock, and are often placed in positions of such ticklish equilibrium, that any considerable convulsion would have displaced them. A thousand circumstances demonstrate that the deposition of these masses, has



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taken place at the very last period in the world's history."

Sir Henry Howarth says:—"The breaking up of the earth's crust, of which evidence seems to be overwhelming, necessarily caused great waves to traverse wide continental areas, and drowned the great beasts with continual mantles of loam, clay, gravel and sand, as we find them covered and drowned." The same geologist describes this flood of waters as "certainly one of the most widespread catastrophes which the world has seen," and proves that the waters covered Northern Europe to a depth of 1,600 feet, poured over Asia Minor, appeared in India, China, Africa, Australia, and the West Indies, and

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When In Trouble, Pray

Captain Eddie Rickenbacker and Companions Saved from Death by Miracle in Answer to Their Prayers, Drifting on Life Raft Lost on Pacific Ocean.

BY EVANGELIST JOHN R. RICE

One of the most moving and refreshing things I have read in many a day is the story released December 20 in the American newspapers by Captain Eddie Rickenbacker, famous flying ace of the first World War, now a flying Lieutenant Colonel in this war. (He still prefers to be called Captain). With seven other men Captain Rickenbacker floated for 21 days on rubber rafts in the South Pacific after their plane came down in the water, lost and out of gas. One man died of starvation and of



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poison after drinking sea-water. The eight men had four oranges as their only food for eight days. Finally in desperation they prayed for food and God answered their prayer miraculously, sent a sea gull to land on Captain Rickenbacker's shoulder which they ate, and used for bait to catch fish.

After Rickenbacker told his story in a press conference in Washington, the Chicago Tribune reporter wrote: "Rickenbacker's eyes were filled with tears at times when he described the epic of air and sea. His voice took on a fervor seldom found in a pulpit as he recounted the reactions of men looking death in the face."

These soldiers, about to die on the lonely wastes of the South Pacific ocean, prayed and God sent food and then water, and then de-

liverance! They were in trouble; they prayed; and God heard!

Here is the story in Captain Rickenbacker's words, as reported by the Chicago Tribune Press Service.

"There was no rain until the eighth night. We saw nothing in the way of searching planes or ships. The boy (Bartek) in my boat had a Bible in the pocket of his jumper and on the second day out we organized prayer meetings in the morning and in the evening.

"Frankly and humbly we prayed for our deliverance.

"After the oranges were gone, there showed up terrific pangs of hunger. Then we prayed for food. We happened to have two little fish-lines but no bait.

"If it wasn't for the fact that I had seven witnesses, I wouldn't dare to tell this fantastic story.

"One hour after the prayer meeting, a seagull landed on my shoulder. You can imagine my nervousness as I reached around to get it. But I caught it and we wrung its neck. We feathered it and stripped its innards, which we used for bait.

"Captain Cherry caught a little mackerel and I caught a speckled seabass, which we divided up equally. It was delicious. Everybody got an equal share."

After one of the soldiers died the survivors had a general time of confession of sin. Captain Rickenbacker says:

"I tell you," he said, "I know things about these men's lives that no one else in the world knows. They confessed all their commis-

sions and omissions — all their sins. It's a good thing I didn't get started on mine, or I'd be talking yet."

Captain Rickenbacker frankly reported that they would have all been dead in forty-eight hours but for the miraculous answer to prayer. In his radio broadcast he frankly gave God the glory for his preservation, as he did in his story to newsmen.

The following points are deeply impressive, in Captain Rickenbacker's account of how they prayed and were answered. First, one of the boys had a Bible and they read the Bible and prayed, beginning the second day out. They were not simply praying to some Being, they were praying to the God of the Bible. It seems likely that they depended on some of the sweet promises in that precious book. Second, there was real sincerity in the prayer. Captain Rickenbacker says, "Frankly and humbly we prayed for our deliverance." Third, their prayers were definite. They prayed for deliverance, and "then we prayed for food," said Captain Rickenbacker. Fourth, their prayers were answered very definitely. They drifted eight days, and then prayed, and one hour after they had prayed for food a seagull landed on Captain Rickenbacker's shoulder. They had bait to catch fish. Fifth, there seemed to be a genuine attitude of penitence and repentance as these men confessed their sins to one another before God.

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The Scofield Reference Bible

BY EVANGELIST JOHN R. RICE

For fifteen or sixteen years I have used the Scofield Reference Bible constantly. The notes are usually very, very good, the paragraph headings are most convenient, and I believe it is by all odds the most useful reference Bible in the world.

However, there is a tendency in the Scofield Bible toward ultra-dispensationalism, and those notes should not be regarded as infallible. Actually, God has not changed at all in the way He saves souls, in His willingness to hear and answer the prayer of faith, in His punishment of sin, through all the ages of human history.

For example, the subhead at Deuteronomy 21:18 in the Scofield Bible says, "A prodigal son under the law (Cf. Luke 15:11-23)." And that Scripture following tells how a stubborn and rebellious son, a drunkard and a glutton who will not obey his father and mother even when he is chastened, should be brought to the elders of the city and there stoned. The inference from Dr. Scofield's note is that God dealt differently with sin in the Old Testament from what He does now. The actual truth is that this is not a similar case at all to that pictured in Luke 15:11-23. In the Old Testament if the prodigal son came in repentance and confession of his sin, he would be as quickly forgiven by the Lord as in the New Testament times. And in New Tes-

tament times if the prodigal son of Luke 15:11-23 had insisted on rebellion, drunkenness and sin, he would not have been received back to the Father's house. The inference that God has changed, that His attitude toward the sinner is more loving in the New Testament and that sin is not as strictly punished in the New Testament is misleading and ultra-dispensational.

The note in the Scofield Bible on Acts 2:4 indicates that there is a so-called "transition period" in which God dealt differently with the Jews, even Christian Jews, than He dealt with Gentiles. But the Scripture itself never even mentions a "transitional period." The Scofield Reference Bible (page 1289) has a full page introducing what it calls "the Jewish-Christian Epistles." The title itself and then the notes on that page try to set apart Hebrews, James, First and Second Peter, and Jude, as if they were written especially to Jews and had a different kind of teaching (though not conflicting) from the epistles of Paul. That is ultra-dispensationalism with a vengeance. That idea is the very foundation of the radical foolishness of Bullingerism and of others who chop up the Bible into various dispensations saying that much of the New Testament is out of date for us, etc.

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Captain Noah and His Wonderful Ship

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fearfully ravaged North and South America. Hear the summary of Sir Henry Howarth: "I submit with every confidence that I have proved that the extinction of the mammoth in the old world was sudden, and operated over a wide continental area, involving a wide-spread hecatomb, in which man, as well as other creatures, perished; that this destruction was caused by a flood of waters which passed over the land, drowning the animals, and then burying their remains;" "that the loose, watery envelope which covers a large portion of the world was set in motion, and sweeping over the land drowned and then buried deep in gravel, loam and clay, hecatombs of living beings, a vast cemetery of life, causing a deluge apparently unparalleled in extent and completeness."

In the face of these statements I submit that you do not require the Bible to prove the flood — the geologist's hammer declares it.

The Bible record of the flood is also supported by *Reason and Common Sense*. There are some things in the Bible hard to be understood. Things which are not contrary to our reason, but which are beyond our reason. The record of the flood, however, is neither contrary to, nor beyond our reason. When we know all the facts, the necessity of the flood becomes apparent.

Some years ago, in England, a man was killed by being choked to death. A man high in official circles in England planned the killing, and while he did not himself commit the deed, he hired another to put him to death. The victim was brought to a certain building, where the hired assassin set upon him and choked him to death. All England knew of the killing of this man, and knew also the man who had planned his death. Queen Victoria was on the throne, and although she knew that this official had put a man to death, nevertheless the Queen, some time later publicly honored the man with a knighthood. In spite of the fact that he had deliberately planned the death of another human being, this Christian Queen honored him at one of her court celebrations, while the general public assented to the act! You will say impossible. Not at all. Not when you know all the facts. That man who was choked to death was a murderer, the hired assassin was the public hangman, and the official who ordered the murderer's death was the Lord Chief Justice of England, who a few years later was knighted as a reward for many years of faithful public service! When we know all the facts about a question it makes a difference. The killing of that man was an act of justice upon the dead, an act of mercy toward the living, and upon that basis, the necessity of the flood becomes apparent.

In Gen. 6 we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them." The sons of God, who are believed by some to be the descendants of the godly line of Seth, had broken down the barriers between themselves and the ungodly line of Cain, and the intermarriage of godly and ungodly had brought then, as it often brings today, a harvest of sin. The earth became filled with violence and injustice. There was no order, no government. No man was safe, either in his own person, or in possession of those who were his own. Murder and rape was the rule.

Some students of demonology be-

lieve that the antediluvian giants were a race of beings actually related to demons, and so positively possessed by the devil, that it practically amounted to demons becoming members of the human family, and that in the pandemonium of unrighteousness which caused polygamy to prosper, and purity to cease from the earth, God destroyed the entire race, sparing only Noah and his family because Noah was "perfect in his generations." The phrase means upright in his marriage relationship, and it gives us an insight into the awful degeneracy of that day, when personal purity was such a scarcity that God's Word records it only of Noah.

The basis of the judgment was that every imagination of the thoughts of his heart, was only evil continually. The Hebrew word signifies not only the imagination, but every thought, desire, and purpose. The whole fabric of antediluvian civilization was shot through with moral rottenness. Lust was everywhere rampant, and just as a wise doctor removes a cancer lest the whole body be destroyed, so God, in mercy to the nations yet unborn, removed this wicked and adulterous generation from the face of the earth, and gave the human race a fresh start under Noah.

And God said, "I will destroy man whom I have created, from the face of the earth. . . . make thee an ark." Noah was no shipbuilder, but he began to do as he was told. He believed that when God commands, he equips. As Dr. Oliver says, "Noah had the faith of the old colored woman who said, 'Bredren, if de Lawd axes me fur to jump froo a stone wall, it's ma business to jump, it's de Lawd's business to make de hole.'"

God gave Noah explicit specifications regarding the dimensions of the ark. These dimensions are the same in ratio as the dimensions of our modern liners. God told Noah he would give men 120 years in which to repent. Meanwhile Noah was to build the ark, and preach righteousness. Noah and his stalwart sons set to work building the ark. Giant trees of the forest fell before the gleaming axe. Gigantic animals dragged them to Captain Noah's shipbuilding yard. Plank by plank, cubit by cubit, storey by storey, the ark went up. Noah would build in the daytime and in the evening he would go out to the street corner to warn these godless, degenerate reprobates, of the coming judgment.

I need not tell you that Noah was not a popular preacher. They called him a pessimist, a preacher of calamity, a judgment howler. They spoke of "Noah's proclamation of absurdity." He no doubt was in earnest, he meant well, he was sincere, he had a good delivery, but they drew the line at his old-fashioned theology. If they had had any funny papers in those days, Noah and his ark would have had the front page of the comic supplement. No doubt the comedians at the antediluvian theatre would bring down the house with humorous representations of Captain Noah, and the ship that never went to sea.

But Noah went on building and preaching. He preached for 120 years and did not win a convert outside his own family. Noah often had long talks with the carpenter who was helping him to build the ark. Noah would tell him every day of God's warning and would urge him to believe God, and save himself and his family. But he always refused. He would say, "Noah, I thank you for the invitation, and I appreciate your interest in my soul. Perhaps you are right about this flood. I know you are a consistent believer, and I admire your good life; but you'll pardon me if I don't believe just as you do. I'll help you build the ark, but I can't see my way clear to enter it." And when the flood came, that carpenter was found outside the ark he had helped to build, and perished in the waters. You will say — but preacher, there was no carpenter who helped build the ark and yet himself was lost. That story can't be true. My friend, that story is true. The man who helps build the ark but will not enter it is here tonight. There has been a Noah's carpenter in every church of which I have been pastor. There are some here now. Perhaps thou art the man! Who is that carpen-

ter? The man who attends church, is interested in its welfare, contributes to its treasury, admires its preacher, who gives money and time to build up the work of God, yet will not accept the preacher's Christ, will not enter the ark of salvation. Every unconverted deacon, or trustee, or elder, or steward, or organist, or singer, or usher, is a Noah's carpenter; trying to help build the work of God, but refusing to accept Christ and be saved.

As the time draws near for the coming flood, Noah becomes more earnest in his preaching. Crowds gather before the ark into which Noah has gathered pairs of every living bird and beast. As the people stand around all sorts of remarks are heard.

One fashionably dressed woman says, "Look at that Noah crowd. My, aren't they extreme. I think people ought to have a little moderation with their religion. Why, they don't even believe in theatres, or dancing. We certainly won't invite them to our bridge party after Lent."

Another woman says, "Just listen to that preacher Noah. He's always preaching on sin and judgment. He just makes you shiver. He would never be popular with the young people of our church. Why, he actually believes in a literal hell. I guess he has never been to college or he wouldn't talk that way. Our preacher would never scare us like that. We'll never give Noah a call to our church."

One man says, "I think Noah is all right and I'd go into the ark with him, but I don't care for Shem, that eldest son of his. I believe he is a hypocrite. He sold me a horse last week, and when I got it home I found it had the heaves."

Another man says, "How preposterous of Noah to say that only the few who enter the ark will be saved. It's dogma like that, that is killing religion. As if God would be a just God to let everybody perish except a few who believe like Noah. Why, it's absurd."

And God said, "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." Noah's soul was filled with concern. He went out and began to cry with tremendous earnestness, "It is appointed, unto men seven days, and after this the judgment." There was such intense conviction in Noah's message that the populace becomes alarmed. Finally, the excitement becomes so intense that, as someone has said, the authorities of that day quite likely held a convention to settle once and for all the question of the coming flood. I can picture in my mind that convention. All roads lead to the gigantic ark. Bearded patriarchs hundreds of years old, gather from all parts.

The first speaker is Dr. Daniel Dryasdust, the philosopher. He says, "Ladies and gentlemen, God is perfect wisdom. Perfect wisdom makes no mistakes. If God should destroy mankind, it would prove that God had made a mistake in creating what he was afterwards forced to destroy. But as God is perfect wisdom, and perfect wisdom makes no mistakes, therefore God shall not destroy mankind, and therefore there shall be no flood." The people applaud to the echo.

Then Prof. Hezekiah Highbrow, the eminent scientist, has his turn. He says, "We are gathered today to dispose once and for all of the unscientific absurdity of an approaching world destruction. Science has shown that for thousands of years no break has occurred in the reign of natural law. There has been no physical crisis, no intervening miracle, no violent arrest of the world's course. That a uniformity of law, unbroken for thousands of years, will end in a sudden, miraculous, spectacular intervention, is contrary to the law of evolution: and I declare the voice of science to be against a universal flood." Loud cheers again from the people.

Finally, Dr. Silas Saltrimmer, the popular preacher, rises to speak. He says, "My beloved friends, God is a God of love. For 120 years this uneducated religious zealot has slandered the character of God by saying He will bring a cruel judgment upon the world. Our modern theologians cannot reconcile such a judgment with the love of God, and I ask you to be broadminded people, and to take your stand with me upon the lofty ground of the larger hope. Let Noah adapt his preaching to the

age in which he lives. He believes exactly as Adam believed and is a thousands years behind the times. Let him preach on the love of God. I for one do not believe in frightening people into God's kingdom. Even if God did speak to Noah regarding a judgment by water, then I believe the water is not literal but figurative, and I have behind me the consensus of the latest scholarship when I say there shall be no literal flood."

The convention adjourns, the people lulled to sleep by a sickly, sentimental theology which declares that no matter how much licentiousness, degeneracy, criminality, and debauchery stain the souls of men, God is too loving to enforce His demand for common decency.

"And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." Noah walks up the gangway behind his family, and hesitates before entering. He casts a wistful anxious, pitying look at his friends below. The look upon his face disturbs their fears. Some would come in with him even at the eleventh hour, but they fear the scoffs of the crowd. And there are some people here who would accept Jesus Christ, but they are afraid of what people will say. My friend, they may laugh you into hell, but they cannot laugh you out of it.

"And the Lord said to Noah, come thou, and all thy house into the ark." Noah and his wife, his three sons and their wives, enter. God himself shuts the door and casts off the gangway. Noah inside — the people outside. As the great door slams shut, a strange silence fills the air. It is the silence that precedes the storm. The sky is rapidly darkening, and the rising wind begins to moan the funeral dirge of a dying world. Big drops of rain begin to splash upon the upturned faces of those who stand watching the tempest. "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Then ten thousand screams of horror rent the darkening sky. Suddenly the earth rocked and huge fissures belched oceans of water in pursuit of fleeing men. The whole sky seems to cave in, and dense avalanches of water descend in a universal deluge. "Away to the hills," is the cry. But on comes the overwhelming tempest, roaring like ten thousand lions. Breaking timbers, fleeing men, terrified animals, groaning earth, angry heavens, whirling cyclones, churned together into a seething maelstrom. "And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered." Some have made rafts of their own invention, but no boat but one can live in such a storm and they are dashed to pieces against the mountain tops.

Oh, where are now the false comforters? Where are now the arguments that lulled to sleep a sin-loving race? Lost, my friends, lost in the judgment of God! "For every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of the heavens. And they were destroyed from the earth, and Noah only remained alive and they that were with him in the ark."

Men and women, I charge you as you value your soul, hear this word. The God who spoke the imperishable word of judgment in the days of Noah, has spoken a message for us today. Jesus said, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so also shall the coming of the Son of man be. Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh." That day is one day nearer to us tonight than it ever was before. Think of it, you who are Christians with loved ones unsaved. Think of it, you who are outside the ark of salvation — "In such an hour as ye think not, the Son of man cometh." Are you ready? He came before in mercy, he will come again in judgment. Are you ready for His coming?

God has prepared an ark of salvation for all who will enter. If you will confess your sins before God now, and receive Jesus Christ

as your Saviour, God will save you. God in mercy is keeping the door open. He has waited a long time for you. Ten years of waiting for that young man, and that young woman. Forty years He has waited for that father and that mother. But He will not wait forever. Some day the door will be closed.

"Someone will knock when the door is shut, Bye and bye. Hear a voice saying, 'I know you not.'"

Shall you? Shall I? Someone will call and shall not be heard.

Vainly will strive when the door is barred.

Someone will fail of the saint's reward.

Shall you? Shall I?

The day of judgment in Noah's day was sudden, it was unexpected, it was cataclysmic. And as it was in the days of Noah, so shall it be when Christ comes to earth again — sudden, unexpected, in an hour that ye think not. Are you ready? When the flood came, God preserved His own in the ark. When judgment falls upon a Christ-rejecting world, every believer will be safe in the ark of salvation. Are you in this ark tonight? God says, "Come thou and all thy house into the ark." Are you inside, my friend? If so, thank God; but what about your house? Are they all inside? What of your children? Is that boy in? Is that girl in? Woman, you are in — is your husband in? Young woman, you are in — is your friend in? Is one of you going one way, and one going the other way? One bound for heaven, one bound for hell? O God, find us out. O God, open blind eyes.

"Come thou and all thy house into the ark." Fathers and mothers, if you want your sons and daughters to go in, the only way is to go in yourself. Reject Christ, and is it any wonder if your children do the same? If Noah had stayed out, his sons would never have entered. A census was taken of the religious condition of the families in a certain district. In the families of Christian parents, two-thirds of the young people were Christians. In the families where the parents were not saved, only one-twelfth of the young people in their homes were decided Christians. My friend, will you stay out of God's ark, and by staying out, keep others out with you? What will you say to God, fathers and mothers, when He asks you in the judgment day, Where is that son? Where is that daughter? When the storm breaks I pray that you and yours may be found safe in the ark of salvation. "Come thou and all thy house into the ark."

(This sermon is from the book, *Walking on Water*, by Rev. John Linton, Evangelist, now residing at 336 Prairie Avenue, Wheaton, Illinois. Mr. Linton is available for meetings in January and early February. The book may be had for \$1.00 from the Sword of the Lord Publishers.)

Twenty-Three Saved in LaSalle, Colorado

Rev. Henry Pfeifer of Okeene, Oklahoma, writes: "I have been with Brother Reeh in LaSalle, Colorado, to conduct revival meetings and can report that the Lord has saved twenty-three precious souls during those two weeks. Praise His name! Many have rededicated their lives to Christ, and backsliders have returned in repentance and faith to the Lord God. I am still hoping to hear from you shortly as to a possible visit to my church here in Okeene, God bless you."

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WHEN IN TROUBLE, PRAY

(Continued from page one)

Oh, let this simply be a reminder to all of us that God is a God who answers prayer when we are in trouble. He says, "And call upon me in the day of trouble; I will deliver thee and thou shalt glorify me" (Psalm 50:15). He says, "Is any afflicted? let him pray" (Jas. 5:13). And how many times throughout the Bible is God held up as a refuge and strength, a very present help in trouble, as Psalm 46:1 calls Him! How many times did the Christians of Bible times praise the Lord for answer and deliverance when they called in the time of distress and trouble and affliction, and were delivered! Does one read this who has any burden, any sorrow, any trouble, any distress? Then call upon the Lord! If you are in trouble, then pray.

"No Atheists in Fox-Holes"

It is not surprising that those eight men floating on the vast ocean without food and water, with little hope to survive, given up for dead by the Army, turned to God in prayer. Sensible men, when they come to great extremities, know that they need help from God.

A popular magazine told a similar story a few months ago of three men, I believe, who likewise drifted in an inflated boat or raft but for an even longer time. They too prayed, and God gave food in the midst of the wide Pacific.

It is said that on Bataan Peninsula in the Philippine Islands, before our forces there were compelled to surrender, a sergeant and a colonel were together when Japanese planes came over, and together they plunged into a small trench just deep enough to keep them below ground level if they lay flat, so that machine-gun bullets would miss them. Such holes were called "fox-holes." When bullets and bomb fragments had scattered all around them and the planes were gone the colonel said, "Sergeant, I noticed that you were praying back there. I thought you didn't believe in God."

The sergeant replied, "Sir, I heard you praying too. There are not any atheists in fox-holes."

It will be a blessed result in this terrible war if all over the world men repent of their folly and their senseless indifference toward God, and by their troubles are led to call on God!

God Specially Invites the Troubled to Pray

How often I have seen people in trouble who were ashamed to pray! A man who had fallen into sin and crime was in jail awaiting trial and I urged him to turn to the Lord for mercy and help and forgiveness. "No, no," he said, "I got myself into this mess and I won't be a cad now and beg God to get me out of it. But when I get out of jail and out of this trouble, then I am going to turn to God." I remember another man who was ashamed to pray because he had the odor of liquor on his breath. But that attitude is wrong. The Bible plainly invites men who are in trouble, men who are in extremities, to call on God! God says, "Call upon me in the day of trouble." He says "Is any afflicted: let him pray."

How often have I heard that foolish and unscriptural thought that "God helps those who help themselves," and that when in trouble one should depend upon himself rather than on God. But that is not the teaching of the Bible. The Bible invites men to call on God when they are in trouble. Man's extremity is God's opportunity. When man needs help that nobody but God can give, that is when God best loves to help.

It is true that those who have honestly served the Lord in prosperity and peace have more boldness about praying when they are in trouble. It is true that there are many great and precious promises to the saints of God. Those who

have walked uprightly can come with boldness in the time of trouble, and pray.

But thanks be to God, those who did not pray when they were well are invited to pray when they are sick! Those who did not remember God when they were prosperous and at peace are invited to seek the Lord when calamity comes, and sorrow and ruin. The loving Father of the immortal parable given by the Saviour in Luke 15 was as quick to kiss the wayward prodigal son and to forgive him and provide for his needs, when he returned from the hog-pen in starvation, as he would have been to greet the elder brother who stayed at home and did not transgress his father's command! This blessed business of a God who hears the cry of the troubled and oppressed, is a matter of mercy, thank God, and not merely a matter of justice. God hears the cry of those in trouble, not because they deserve it, but because they need it.

I preached to a great crowd of prisoners in the Dallas County (Texas) jail from the text "And call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." How God gripped their hearts! There were many tears, and I believe many were saved as they humbly called on God. The wickedest sinner, when in trouble should repent and pray for help and deliverance.

Let us who are Christians remember that God sends a rain upon the just as well as on the unjust, and that He is kind to the unthankful. Many who never took God's name upon their lips except in blasphemy and cursing until they come to trouble and disaster, then learn to call on God!

The Saints of the Bible Called Upon God in Trouble and Were Delivered

How full the Bible is of cases where men were in trouble and called upon God and were delivered! The children of Israel were oppressed by hard bondage in Egypt, slaves under the whip of the taskmasters, but they prayed and cried, and God heard their groanings and their prayers and sent Moses to deliver them (Ex. 2:23, 24).

When Jerusalem was besieged by Sennacherib's army, when the people were starving and there was no human hope for deliverance, Isaiah the prophet and King Hezekiah laid the matter out before the Lord in prayer and humility and confession. And that night the angel of the Lord passed over the camp of the wicked king and 185,000 men died in their sleep. Sennacherib left for his own country and there was murdered by two of his sons. (Isaiah 37:14-38).

Daniel and his three companions prayed when they were sentenced to death with the other wise men of Babylon. God answered and revealed to Daniel the king's dream and they were spared (Daniel 2:17-19). The same God delivered Shadrach, Meshach and Abednego from the fiery furnace and Daniel from the lion's den, and that God lives today to hear those who are in trouble and pray!

When Samson had his hair cut off and his eyes put out and was the slave and the plaything of the Philistines he cried to God and God heard him and avenged him by the death of thousands of Philistines. (Judges 16:28-30).

When Jonah was in the belly of the whale he cried unto God and God heard him and the whale cast Jonah up on dry ground. In the same connection the heathen sailors on the ship to Tarshish upon whom Jonah had tried to flee from God, prayed to God in the great storm, and their prayer was heard, though they were lost men, heathen men who had not before known Jonah's God. And the wicked, idolatrous Ninevites, when their city was about to be destroyed, prayed, and the city was spared.

Mordecai and his friends and Esther and her maidens prayed to God when wicked Haman would have destroyed the entire Jewish race. God turned the heart of the king and wicked Haman was hanged upon his own gallows fifty cubits high and the Jews found deliverance in a marvelous occasion that is still celebrated by Jews in the feast of Purim.

David, hiding like a hunted beast in the caves and the forests, fled from King Saul. But he prayed and God heard him and delivered him. And David's praises are scattered

throughout the book of Psalms. David said, "I sought the Lord, and he heard me, and delivered me from all my fears" and again, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:4, 6). Oh, the God of the Bible is the God who delivers people when they are in trouble and who answers the cry of the distressed!

God Is Specially Near in Trouble

When trouble comes we often feel that God has forsaken us but that is not true. Mary and Martha both said to Jesus after the death of Lazarus, "Lord, if thou hadst been here, my brother had not died" (John 11:21, 32). When Lazarus died they felt that the Lord Jesus had forsaken them. But how gloriously they learned that their cry had been heard when Jesus raised Lazarus from the dead.

Dear friend, the Lord is nearer when you are in trouble than when you are at perfect peace. God is nearer to the sick than He is to the well. God is nearer to the widow than to the wife with a providing husband. God is nearer to the orphan child than to the child who has a father. God is nearer to those who are poor and helpless than to those who are rich and powerful, unless they too become poor in spirit. For God has promised to be a judge of the widow and a father to the fatherless (Psalm 68:5). And David, speaking about this very matter of a God who answered prayer in trouble, said, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18). God is quicker to hear prayer when there are tears in it, for He said to King Hezekiah, "I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city" (Isaiah 38:5, 6). God promises special power to the faint (Isaiah 40:29) and rest of soul to those that labor and are heavy laden (Matt. 11:28-30). As doctors go more quickly to those who are sick, as firemen go more quickly where there is a fire, and as the Red Cross workers move into a community only when there is a flood or earthquake or some special emergency, so the Lord delights most to answer prayer when it is the cry of real need, the cry of an anxious heart who has no one else to whom he can go! Thank God, He is the God who hears the cry of the troubled! God is specially near in trouble.

God Is the Master of Trouble; All Under His Control

Let no one who is oppressed or sick, or poor, or hounded by care or at his wits' ends about problems of life ever feel that God has forsaken him, or that things have gotten out of hand with God. Do not ever think that Satan has taken charge and is running roughshod over God's people. Do not ever think that wicked men who know not God have taken things into their own hands, and God has let matters go without His supervision and care. No, God is the master of trouble. It only comes when He permits it; it only lasts as long as He pleases; it can only work what He desires, if we trust Him.

When Satan plainly set out to torment Job, to kill his children, to destroy his property, to afflict his body, the deepest discouragement and heartbreak that any man ever faced, almost, came upon Job. But, oh, he did not know that Satan could only go as far as God allowed. He could not hear Satan's complaint that God had put a hedge around Job. And now we have seen "the end of the Lord" come in the case of Job, that He is of tender mercy. Job himself was purified and blessed. Then God gave him back all that he had lost: children, friends, property and health. Besides, God gave him such a vision and fellowship with God as he had never had, and by the sufferings of Job millions of others have been comforted and have been assured that God is good and never forsakes His own.

The tempting of Peter was a horrible thing. Jesus said to him, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy

BLESSED REVIVAL IN TEMPLE BAPTIST, ST. PAUL

Dr. Joe Henry Hankins wrote us of his recent campaign with the Temple Baptist Church in St. Paul, Minnesota, saying some specially kind things about the pastor, Dr. W. M. Murk, and the assistant pastor, Rev. W. H. McGinnis, and saying that he thought there were 70 conversions during the 15 days. Dr. Hankins, a life-long Southerner, was greatly enjoying his ministry in the North for three campaigns.

Now comes a fine letter from the pastor of Temple Baptist Church, with an account of the revival services which we believe *Sword* readers will want to read for themselves, so we give most of the letter here.

TEMPLE BAPTIST CHURCH
Pastors. Wm. H. Murk, D.D.
W. H. McGinnis, Ass't.

2004 W. Seventh Street
St. Paul, Minnesota

"December 4, 1942

"Evangelist John R. Rice

"Wheaton, Illinois

"My dear Brother Rice:

"Thanks for your kind letter, and it is a pleasure to give you a report on the evangelistic series conducted by Dr. Joe Henry Hankins in our church. And in the not too distant future I shall try to send you something for the "Sword of the Lord."

"And now with reference to the evangelistic meetings just finished: Dr. Hankins is indeed a strong Gospel preacher that always gives his best to get souls through to Christ. He is a true prophet, and is possessed with a love and passion for souls that drives him on with an appeal that captivates the lost. In addition, he can be trusted with one's pulpit and people without the least fear.

"We started Sunday morning, on Nov. 15th, with a goodly number coming out for Christ in our very first service; and there were souls coming forward in every meeting with the exception of two during the 15 day period. In all, 81 came forward for prayer. I do not have any way of knowing just how many of this number came for the first time for salvation; however, I know that several of these came seeking salvation, because I dealt with numbers of them in almost every service.

"Dr. Hankins also has a real appeal in dealing with difficult cases. One dear woman who has been addicted to the drink habit and otherwise defiant and exceedingly worldly, was dealt with personally by Dr. Hankins, and I am confident that she came through and was wonderfully born again. Much prayer had been offered on her behalf; and we all rejoiced in that victory.

"We baptized 18 while Dr. Hankins was here, and we are looking forward to baptizing a goodly number in the very near future. Many of our people have been encouraged to go on in prayer and in personal work, and while the crowds were not exceedingly large during the week nights, the series was considered a real success.

"We have heard a great many

preachers and Christian leaders in these apostate times make the absurd statement that the days of great revivals are forever past. However, I am fully persuaded that when a humble, God-fearing, Spirit-anointed and unctionized evangelist or pastor, with a heart full of love for God and the lost, is given an opportunity to minister for a local body that is also Spirit-filled, and who will earnestly obey the great commission, and go out and enthusiastically gather in the lost, we can still have revivals. The one and only reason that we are not having revivals today is that our people will not pay the price. We are getting out of our evangelistic meetings precisely what we are putting into them. The Gospel is ever the same; the Holy Spirit will manifest Pentecostal power when there are channels through which He can work.

"At times it will do us all good to ask ourselves the following and similar questions: "Is God no longer interested in saving the lost? Has the Gospel lost its power? If so, when did it happen? Is the objective of the Holy Spirit the same today as it was in the early church? Is the blood of Jesus Christ still efficacious? Is God still able to save to the uttermost?" Doesn't this all sound too silly for words? I am of the opinion that our God has never been more willing and anxious to show His saving power than in this day when the Devil runs freely and unmolested in every church and community. And one of the things that irks me most is to hear men, often of great ability and learning, ramble on with their stupid and numerous excuses as to why souls are not being saved, and why we are unable to have the revivals such as we have had in former years. To me this is a slur and a reproach on God and His Holy Book.

"....To say that the Lord will not save today like He did in the early church is to say that God loved souls more intensely in that day than He does in our period. May God help men to see their damning sin!

"I hope that God will be able to produce a half a dozen Wesleys, Finneys, or Moody's out of this present emergency....And permit me to add this: if a preacher tries to preach anything but the Word of God with his first objective the salvation of souls, he ought to fail.

Well, Brother Rice, I want and hope to be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." And I am praying that God will give me strength and courage to be able to go on to the very end a faithful and loving slave of my blessed Lord. And wishing for you and your ministry God's choicest, and with kindest personal regards, I am

"Yours in His Amazing Grace,
(Signed) "W. H. Murk"

We asked Dr. Murk to give us a good sermon for the *Sword of the Lord* which he promises to do soon.

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WHEN IN TROUBLE, PRAY

(Continued from page three)

faith fail not (Luke 22:31, 32). The sifting was from Satan, but God used it to His own glory.

Paul had a thorn in the flesh, a messenger of Satan to buffet him (II Cor. 12:7). But Satan overstepped himself there, and God persuaded Paul that it were far better to keep the thorn in the flesh, that by weakness and by distress he might have the power of God upon him. And therein did Paul glory! Oh, beloved friend, when the attacks of Satan come, remember this; God has a hedge about you and Satan can only come as far as He has permitted. God makes the wrath of men to praise Him, and God overrules even the works of Satan to His own glory and to the good of His children. When we get to Heaven how wonderful it will be to see how God has overruled all the hate of the Evil One to His own glory.

The child of God can be sure that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Is temptation hard? Are the fires hot? Does the trial seem more than you can bear? Then remember that God has promised, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). And the word temptation there means really a trying or testing. God makes a way out of every trial, of every trouble, for His own. He is that God who is the master of trouble.

It is well to remember that the Lord Jesus knows all about troubles, since He tasted every heartache and trouble that could come to man, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Hebrews 2:18). We ought then to run to Jesus our intercessory High Priest, with all our troubles. Hebrews 4:14-16 gives us this blessed invitation to bring our troubles to Christ and find grace to help in time of need.

"Seeing then that we have a

great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

There is just one thing to do then with trouble and that is to bring it to Jesus. "Cast thy burden upon the Lord, and he shall sustain thee" (Psalm 55:22). "Casting all your care upon him; for he careth for you" (I Peter 5:7).

I have just been looking at my dear mother's picture. She died when hardly more than a girl, about twenty-eight years old. She knew that she was leaving her four little ones without a mother, leaving her heart-broken husband. She had been wasted away by illness. My father had spent all he had, several thousand dollars, in taking her from one climate to another that she might regain her health. She had recently lost her dear baby. Yet on her deathbed was my mother sad and despondent? No, she asked my cousin to play and sing the blessed old hymn, "How Firm a Foundation." Notice these verses that have comforted so many troubled hearts.

Fear not, I am with thee;
O be not dismayed!
For I am thy God,
I will still give thee aid.
I'll strengthen thee, help thee,
And cause thee to stand
Upheld by my gracious
Omnipotent hand.
When through the deep waters
I call thee to go,
The rivers of sorrow
Shall not overflow;
For I will be with thee
Thy trouble to bless,
And sanctify to thee
Thy deepest distress.

I remember that my blessed mother clasped her thin hands and rejoiced during the singing of that song, before she fell asleep in Jesus. She knew, as countless other saints have learned, that God is the master of trouble and that He is always with His own.

Make Sure You Honor God in Your Trouble

God always has a purpose in trouble. When the fiery serpents bit the children of Israel it was to turn them to God. When Lazarus died it was that he might be raised from the dead and glorify God. When Paul had a thorn in the flesh it was that he might have resting upon him the power of God. God always has a purpose in trouble. Oh, beloved reader, I beg you to make sure that God has His way in your life, when you are in trouble.

Some sinner who reads this, it may be, has heartbreak and trouble. It may be a prodigal boy, it may be division between husband and wife, it may be sickness, it may be poverty — but remember all this is meant to call you to God. I plead with you today to repent of your sins and turn to God for mercy and forgiveness. He means this to turn you to God. If your baby died, God means you to make sure and get ready for Heaven. If your heart is broken, God wants you to learn to rest in Him and have the sweet peace that He promised to all that labor and are heavy laden.

Christian, if God has allowed trouble to come He wants you to learn His riches, learn to lean upon Him, learn to believe in Him, learn to praise Him! He wants self to die, it may be that Christ may live in you more completely.

In the dear old song, "How Firm a Foundation," the last stanza says,

When through fiery trials
Thy pathway shall lie,
My grace, all-sufficient,
Shall be thy supply;

The Scofield Reference Bible

(Continued from page one)

I love and use and commend the Scofield Bible, but the ultra-dispensational tendencies in the notes need to be noticed.

A Letter of Inquiry Answered

A most kindly friend and brother in Pennsylvania, after reading the article on "A Vicious Lie Refuted" wrote to me about the reference saying that the Scofield Reference Bible notes in some instances tending toward ultra-dispensationalism which discourage revivals. I will give my brother's kindly letter, and my answer, on this question.

"Dear Brother Rice:
"The writer has just finished reading your article in the last *Sword of the Lord* on 'A Vicious Lie Refuted.' On the whole I agree with you but you have made a statement that I wish you would give more information on. On page three you infer that the Scofield Bible notes are guilty of spreading this lie. Will you please give me the pages of the Bible which contain the notes to which you referred?"

"I am at a loss to know in what way Dr. Scofield and his collaborators would have erred. Personally, I consider the Scofield Bible with its helpful notes one of the greatest incentives in urging me in evangelism. Might it not be a fact that this Bible is used more by the outstanding fundamental evangelists than any other type of Bible edition?"

"Your kind attention to this will be greatly appreciated and may the Lord bless you in your work."

"Yours in Him."

The Editor's Answer

"December 21, 1942

"Dear Brother —

"I appreciated your letter of November 26 in which you called my attention to the article in *The Sword of the Lord*, 'A Vicious Lie Refuted,' and asked particularly for further explanation of what I meant on page three of *The Sword of the Lord* article when I said, 'And I am sorry to say that the doctrine of the early members of the Brethren movement, the teaching of some of the Scofield Bible notes, and of many very fine Bible teachers contribute to this unbelief about God's willingness to give great revivals now.' You particularly are concerned about my reference to the Scofield Bible, and say that it has been used by more of the outstanding fundamental evangelists than any other type of Bible edition.

"You are right in believing that the Scofield Reference Bible has been the most helpful edition of a Bible with notes that has ever been printed. I use it continually. It is the only reference Bible that I especially endorse and the only one that we sell in 'The Sword of the Lord' book store. The notes in the Scofield Bible have been a very great benefit. I acknowledge my own indebtedness to them.

"But the same thing can be said of the 'early leaders of the Brethren movement' and of 'many very

The flame shall not hurt thee;
I only design
Thy dress to consume,
And thy gold to refine.

Oh, dear Christian, let God have his way in your life! When trouble comes it is God's call; make sure that you answer it today!

And then remember that you should praise God when He has answered your prayer and delivered you out of trouble. "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me" says the Lord. Give God the praise that is His due; Let it be known everywhere that God is a God who hears prayer, the God who cares for the broken-hearted, the God who brings justice to the oppressed, the God who helps those who cannot help themselves!

In conclusion, I plead with everyone who reads this, take your burdens to the Lord and do it today. Do not shut Him out of a single sorrow, a single lack, a single want, a single quandry or problem in your whole life. Talk to God about it today.

Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer!
When in trouble, pray!

fine Bible teachers," which I mentioned in the same quotation. And because of the wide acceptance among fundamental people of the Scofield Bible, any time those notes are wrong they do great harm.

"Referring to that article on 'A Vicious Lie Refuted' you will see that what I said about the Scofield Bible was under this brief heading, '1. A Pestiferous Ultra-Dispensationalism that Chops Up the Bible into Various Dispensations, Teaching that Most of the Bible, for Practical purposes, Is Out of Date, Is Partly to Blame.' Then I continued, 'Bullingerism, or the idea that the Great Commission, the revivals of Pentecost and following, the special endowment of power from on high, were all in the time of a so-called 'Jewish Church' and that later with Paul, 'church truth,' became known, has done great harm. Such ultra-dispensationalists do not like the teaching in the book of Acts about repentance, do not believe that Pentecost was an example for us of great soul-winning power, do not believe in especially praying for the power of the Holy Spirit....' Then after that plain statement of what led some Christians to help spread the vicious lie that great revivals were out of date, I said that some of the Scofield Bible notes helped in this ultra-dispensational teaching. And surely, there can be no doubt of that and I know that many good Bible teachers agree that it is so. I will give some examples.

"As a clear example of the ultra-dispensationalism of the Scofield Bible notes, I call your attention to the second paragraph of the note on page 1089 of the Scofield Bible, a comment on the Lord's Prayer in Luke 11:1-4. Beginning in the last line on that page, Dr. Scofield says,

"Used as a form, the Lord's Prayer is, dispensationally, upon legal, not church ground; it is not a prayer in the name of Christ (Cf. John 14:13; 14:16-24); and it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses (Cf. Eph. 4:32)."

"Note that in form the Lord's Prayer is said to be 'upon legal, not church ground,' as if there were ever any dispensational difference in the matter of prayer. There is none. God's promises of answer to prayer are exactly the same in the Old Testament and in the New. Prayers were as bold in the Old Testament as in the examples we have in the New Testament, and they were answered as quickly when men trusted. And note further, in the Scofield note, that the Lord's Prayer is put as if it were a part of ceremonial law instead of a model for New Testament Christians who come to the heavenly Father. Note further that Dr. Scofield teaches that in the Old Testament times people were only forgiven after they had forgiven everybody else, and that forgiveness in the New Testament is offered on a different basis. Is not that ultra-dispensationalism? Isn't that making a new dispensation after the life of Christ, a dispensation after Luke 11:1-4 was given? And remember that that was not written till long after Pentecost.

"The simple truth is, that there are two senses in which God forgives. First He forgives an alien sinner, saving him, wholly and entirely, on penitent faith. Then he is God's child. The second sense in which God forgives is the way He cleanses one of His own children and daily takes out of the way of communion and fellowship the things that come between a child and his own Father. In that sense, forgiveness is not given except as we forgive others. To make a contradiction between Luke 11:4 and Ephesians 4:32 is foolish and certainly contrary to what Jesus intended. It is, beyond any doubt, 'ultra-dispensationalism.' It would discourage the use of the Lord's Prayer in its fullness and in its literal meaning today.

"In the notes on page 1090, from which we have been quoting, is another note equally misleading and hurtful. Rather, I think a great deal more so. That note is on Luke 11:13. The last sentence of the note says,

"To go back to the promise of Luke 11:13, is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit."

"If you study that passage care-

fully, you will see how badly Dr. Scofield misunderstood it. In Luke 11:5-13 is a clear teaching of one coming and asking God for power, asking power to carry bread to sinners, that is, asking for soul-winning power. As the climax of that teaching the Lord Jesus promised, 'If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?' And Jesus was not talking about asking for the indwelling of the Holy Spirit. If people had asked for His indwelling before the new dispensation began when Jesus rose from the dead and when John 7:39 was fulfilled, and when Jesus in His glorified body breathed on the disciples and said, 'Receive ye the Holy Ghost' (John 20:22) — I say if they had asked for the Holy Spirit to come and dwell in their bodies before that time, they would not have been answered. The indwelling of the Holy Spirit was a dispensational matter that the disciples were never taught to ask for. It would be foolish to ask for that even today. All one needs to do is to trust Christ and be saved and then the Holy Spirit dwells in his body. But Jesus was teaching the disciples there to ask for the Holy Spirit to come upon them in soul-winning power, so that they might take the Bread of Life to sinners. And throughout the Bible people are taught to pray for the power of the Holy Spirit to help them win souls. See Acts 1:14; Acts 4:31; Acts 13:1-4, etc. Luke 11:13 was not written until long after Pentecost. Why should it have been out of date before it was ever written?

"Anyone who teaches Christians that they already have all the power they need, that they need never pray to be endowed with power from on high, thereby greatly hinders evangelism and soul-winning. This kind of ultra-dispensationalism has helped to spread the 'vicious lie' that the day of great revivals is past.

"These are only two instances from the notes on one short passage of Scripture. I could give others but I desist.

"I think very highly of the Scofield Reference Bible, but after all, the notes were written by men and so are subject to the mistakes of men. Since Dr. Scofield was not a great evangelist, since he did not have in any unusual measure the power of the Holy Spirit himself, it is only natural that he somewhat minimized it, and taught others not to ask for it, that is, for soul-winning power.

"You were most kind to write me, and I trust that you will consider very prayerfully what I have said. I should be very happy to hear from you at any time and I would not willingly break down the confidence of the people in the Scofield Bible. But it is a most dangerous thing for people anywhere to begin to regard the notes written by men as if they were divinely inspired and infallible. To do so always leads to great sorrow and dishonor to the Lord. And to that I am sure you will agree.

"If I can further explain my position I will be most happy to do so.

"In the Saviour's name, yours,
JOHN R. RICE."

In Conclusion

Let it be clearly understood that I earnestly recommend the pre-millennial teachings of the Scofield Reference Bible notes. I like the clear teaching on salvation by grace. As a whole, I think the notes in the Scofield Bible are the most helpful commentary on the whole Bible that have ever been assembled, especially since they are at the places needed and since of the Scofield Bible about two million copies, I understand, have been printed. I think by all means that every Christian who can ought to own a Scofield Reference Bible. But do not regard the notes in the Bible as being divinely inspired. They are written by good men and these good men, like all good men, made some mistakes. And one mistake of the Scofield notes is a tendency toward dividing up the Bible too sharply into different dispensations and encouraging people to believe that the power of Pentecost can never be repeated, and that we ought never to pray for the fullness of the Holy Spirit nor to expect such mighty revivals again.

Thoughts for the New Year

(Continued from page one)

gospel on radio, for some soul winning evangelists, for out and out evangelistic papers. Perhaps you who pray will join us in earnest intreaty that God will help us as we get out the gospel this year.

4. Face 1943 with holy vows and resolutions. We are told that "Daniel purposed in his heart that he would not defile himself." All of us have broken some of our resolutions but all of us have lived better because we tried to live better, because we set higher standards which we did try to attain. I make these suggestions about new year resolutions: (a) Read the Bible through this year by reading four chapters a day. (b) Have a time of prayer and meditation with the Word of God as early each morning as possible. "No Bible, no breakfast." (c) Set a certain goal: "By God's grace, I will try to win _____ souls to Christ in 1943." (d) I will this new year set out to supply whatever is lacking of the following in my life and home: family worship; tithing, confession and reconciliation with every soul I have wronged or unnecessarily grieved; baptism, publicly professing my faith in Christ; give up any hurtful habit or amusement.

And dear friend, if you have not trusted Christ, claimed Him openly and surrendered all your life to Him, Oh, make that your first act in starting 1943 right.

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